

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

NUMBER 14.

VI.
As a mother's hand caresses,
And every love-look blesses

XII.
But this living influx, this inflowing life, is not confined to the production of works of art or literature. The courts above, unlike the earthly, know no favoritism. As the sun warms and illumines all objects not hidden from his rays, so unless some narrow creed, or gross appetite, or heartless round of pleasure, or absorbing earthly cares close up the avenues of the Spirit, each member of the human family must feel the radiation and celestial warmth now descending from above. The mother, mid her household cares; the maiden, as with elastic tread and blither song, she moves in the pure sphere of her loving duties; the youth engaging with manly resolution and undimmed hopes in the pursuit of that ideal of his expanding genius which glimmers before him like a star upon the brow of eve—all feel the mysterious influences that descend to quicken and to bless. And children, too, those lesser links in the golden chain of life—but brightest of the seven—through these vital current flows, impeded least of all. The fathers and the mothers, the generation that now is, may despise these things, and like those of old, who would not enter the Promised Land, perish in the wilderness of empty creeds and barren forms; but the little ones whom they lead by the hand—whose angels ever behold the face of our Father in Heaven—they shall indeed enter into the realities of that Life, of which the ancient inheritance was but an outward type and figure. S. E. B.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, AUGUST 11, 1855.

DR. BELL ON THE PHENOMENA OF SPIRITUALISM.

In publishing an abstract of Dr. Bell's paper on the phenomena of Spiritualism, read before the Superintendents of Insane Hospitals some months since, we expressed a desire that said paper be given to the public, that the method by which Dr. Bell had arrived at his conclusions, and the facts sustaining them, be known.

On the first page of this paper the reader will find a liberal "extract," taken from the *Doston Courier*, which, if read with attention and discrimination, will give the necessary information.

And here we wish to express our grateful acknowledgments to the Doctor for making his convictions public; for if the facts need investigation, the popular mind needs to know the conclusions of that investigation, in order to correct their misconceptions and prejudices. Doubtless, there are thousands of intellects of the first order, who have been and are, investigating this phenomena, who think the subject worthy of attention, and think, also, that some one or more should disabuse the public mind of all fanaticism that has grown or is likely to grow out of the subject, but who, nevertheless, keep a most respectful silence only when and where it is prudent and proper to denounce the phenomena and those believing in its Spirituality. It may be, we attach more importance to the investigation of the subject, by intellectually and otherwise mentally qualified men, than many of the Spiritual family, but it is because the subject is so complex and the phases so manifold and various, that the most gifted by nature and culture should make the examination, because the better qualified to discriminate. We have the authority of good sense, therefore, as well as the Testament, in saying "to whom much is given, much is required."

In sight of this conviction, we can hardly attach too much importance to, or think too highly of the honest independence that prompted Judge Edmonds, Prof. Hare and others to investigate this unpopular subject, and make known their convictions without consulting the *capitoli* of the times. And it affords us much pleasure, therefore, to know that Dr. Bell adheres, and has the magnanimity to do Judge Edmonds' justice in the following. Speaking of the Judge, he says:—

"He did not believe that modern history could furnish an example of a more noble, chivalrous, self-sacrificing devotion to what he believed to be the altar of truth than that gentleman had evinced. He had not hesitated to sacrifice the loftiest political and professional prospects, as well as some portion of a well deserved social influence to his convictions. The days of the martyrs were not over, although the days of the faggot, the cross and the stake might be. When Judge Edmonds promptly and decidedly took a political committee, which waited upon him to announce that he must abandon his high judicial office, or suppress his book, that he would be bought at no such price, he stood as noble a one of the army of martyrs as any church has canonized."

What is true of the Judge, however, is equally true of many others, for nearly all, in a greater or less degree, have had to present their whole bodies, as living sacrifices for truth's sweet sake.

Premising these reflections, we now call the attention of the reader to some thoughts on the value of Dr. Bell's conclusions, and the logic by which he sustains them.

And 1st, Nothing can be more evident than the fact, that man is an observer before he is a thinker, and that his first duty is to possess facts of all kinds and phases, before he attempts to classify them and play the philosopher.

Dr. Bell's statements as an observer, are methodical, and circumstantially detailed. He concludes the phenomena to be natural, and so far as the facts in his statement are concerned, to be beyond the shadow of suspicion. Still the number of facts he presents are few, and will not admit of an enlarged comparison, although he intimates a *finality* in saying, "faith in Spirits must be given up as connected with those facts," while acknowledging the facts to be "great, novel and interesting." In acknowledging the facts, however, Dr. Bell has only given us his conclusions as an *Observer*, and so far, holds a common position with thousands in and out of the church.

But what distinguishes Dr. Bell from his theological colleagues, is the statement, that "what the questioner knows, the Spirit knows; what the questioner does not know, the Spirits are entirely ignorant of," and the intimation that the facts and phenomena of Spiritualism are not connected with another state of existence, but that they "bear certain analogies to some of the experiences of Clairvoyance."

The reasons given for this conclusion, ultimates the conviction that, had he received such information from the communicating intelligence as he was not in possession of, he would be forced to the conclusion of Spirit agency. The whole strength of Dr. Bell's philosophy, therefore culminates with the amount of evidence he can bring to sustain the assumption of the *Spirit's dependence* on the mind of the inquirer.

What testimony has the manifestations give on this subject during the past five years? To answer this, a compilation of facts might be given; but the two following will illustrate.

The first fact forms part of a communication that was published in the *Christian Spiritualist*,

February 8, 1855, under the heading, "The Spirits in Virginia." It is as follows:

Mr. W.—What Spirit desires to communicate with me?

Spirit.—Your old friend Joseph De Pine.

Mr. W.—I am glad to hear from you; what have you to say?

"There is a letter in the Post-office for you from Washington. The writer wishes to purchase your French Spoliation Claim. Do not sell it—the bill will pass Congress. The President will not veto it. All the claims will be paid. I am happy. Your brother I have not seen; he is not in my sphere."

Your friend, JOSEPH DE PINE.

It may be well to state that Mr. West, in company with Dr. Marsh, called at the Post-office next morning, and a letter was, sure enough, there for him, from W. G. S. & Co., Washington City, offering to purchase his claim, just as the Spirit had mentioned. We ask, where could have been the Psychology in this? It was certainly a supernatural manifestation, if there ever was one.

If we remember aright, the "French Spoliation Bill" was vetoed, which shows the Spirit to be no prophet, but in no other way interferes with the pretensions of the communicating Spirit as an independent intelligence.

The second fact is taken from an article written by Mrs. Gage, a non-Spiritualist at the time, if not now, and published in the "*Ohio Farmer*," and is as follows:

"Our interview was short, as the lady was hurrying her work out of the way to go to a dinner-party, it then being ten o'clock, A. M. The next day we met again. I saw the astonishing results, from simply moving the finger over the outside of the chest."

The names of the woman and child were written for me. But when I told her that the woman had no child Mary, she signified her desire to write with a pencil—tied a handkerchief over her eyes (because she said the Spirits wanted to convince me) and wrote legibly, "It is not her child, but Mrs. Gage's sister's child." I now remembered that a sister, twenty-four years ago, buried a little girl of that name, to whom I was then much attached.

It should be added, that the medium through whom this communication came, manifested the singular phenomena of writing her impressions on the flesh of her arm, "by running her fingers on the outside of her dress."

Now here is intelligence, independent of the "inquirer," which not only contradicts the statement of Dr. Bell, but shows his conclusion on that point to be premature and imaginative.

2d. We will now ask the value of Dr. Bell's philosophic test, as a method of scientific analysis, in order to ascertain if possible how much reliance should be placed in it by the critical investigator; for, if we are not mistaken, the history of Clairvoyance could have furnished him with a class of facts, which will bear the most rigid application of his method. Sure we are, that in the lives of Swedenborg, A. J. Davis, Mrs. Freeman of Boston, and many other Clairvoyant Media, many manifestations of independent tests have been given, which has surprised not only the "inquirer," but the medium, some of which required days and months to verify, but were ultimately found to be true.

These cases are the most positive in condemning the Dr.'s test philosophy, because the conditions of the test had been instituted by nearly every one that ever went for a clairvoyant examination, or desired the services of a clairvoyant in searching after missing property or absent friends. It is true, that clairvoyant, like Spirit mediums are not at all times reliable, and that a sufficient number of failures may be found in the manifestations of both, to suggest caution to all investigators, but that a large class of mental phenomena of a most startling and extraordinary character, can be compiled to bear testimony in favor of independent tests and clairvoyant reliability, none will deny, acquainted with the history of the past, or the manifestations of the present. Every one familiar with the New Testament, will remember the dialogue that occurred between Jesus and the woman of Samaria at the well, for, she on returning to her friends said, "Come, see a man, which told me all things that ever I did," and makes this wonderful manifestation, a premise for the question, "Is not this the Christ?"—St. John, chap. iv, 29.

In modern times, we have in the person and life of Zschokke, the German novelist, alike manifestation of this wonderful phenomena, which he speaks of in his Auto-biography, as "a singular case of prophetic gift, which I called my inward sight, but which has ever been enigmatical to me." In Parke Godwin's compilation of Zschokke's Tales, we find the following "note," which illustrates how mysterious and inexplicable the phenomena appeared to all who came within the circle of its manifestations:—

"What Daemon inspires you? Must I again believe in possession?" exclaimed the *spiritual* Johann von Riga, when in the first hour of our acquaintance I related his past life to him, with the avowed object of learning, whether or not I deceived myself. We speculated long on the enigma, but even his penetration could not solve it.

Besides these, other facts might be quoted to show Dr. Bell's test of no scientific or philosophic value, either to the skeptic or the investigator; for it cannot stand before either Spiritual or Clairvoyant facts. But admitting for the argument sake, that Spirit manifestations do "bear certain strong analogies to some of the experiences of Clairvoyance," what, then? Nothing to the Spiritualist, who has long since learned that the higher comprehends the low, as the greater absorbs the less; for to him or her the knowledge of conditions makes such revelations necessary to the growth of the individual, man or woman, physically and Spiritually, and imperative therefore in its order of development in every phase of manifestation likely to spring from the agency or come through the mediation of human nature.

How far Clairvoyance is the result of Spirit agency, and how far it is organic and constitutional to the human mind, are questions not easy of solution at present; so that Dr. Bell in passing the manifestations from the Spiritual to the Magnetic and Clairvoyant plans of development, neither simplifies the subject nor gives us any essential aid by which we might help ourselves to a better understanding of the marvels and mysteries, that has made it the wonder and peculiarity of the Age.

Instead of which he has introduced various phases of erratic mentality, as found in the histories of Physiology and Pathology, which will tend to darken council rather than throw light upon the subject, for in the absence of a clear and definite statement, as to how far and in what degree we can trace the parallels between "hysterico-nervous excitements," "periodical mania," "quality of the brain," and "the phenomena of dreaming," and that normal and healthy condition of mental receptivity, which admits of "a new guide or governor to enter the sensorium," we have no means of determining either from the Dr.'s labors or the world's experiences.

We are forced into contentment for the present, therefore, until further observation, closer thinking, and more elaborate parallels will aid some one to correct our judgment on this subject, for we are determined to see, there can be no mistake in the premise, nor flaw in the argument, that is to determine, so long as "justice and judgment" have a habitation in our nature.

"DREAM LAND AND GHOST LAND."

Under this heading, we have published on the fourth page of this paper, a consecutive series of articles, which, in their connected form, makes a neat and closely printed 18mo. of 232 pages.

The editor and compiler of "Dream Land and Ghost Land," Edwin Baxton Hood, is a laborious and well read student in almost every department of Literature, Philosophy, and History, and as the fruits of his labor, he has already given the public some THIRTEEN other works, the subject matter of which belong to History, Biography, Science, Moral, Philosophy and Literature, all of which are treated after a popular but eminently sensible method. Although none of these works have been republished in this country, most of them are to be found for sale at the book stalls and many of the cheap book stores of this city. We give these particulars in hopes they may induce some of our young readers to furnish them, with so many of Mr. Hood's works as they may meet with, as we believe the Spirit they incalculably to be as pure and ennobling as the philosophy they elaborate, is healthy and rational. Indeed, few will question the truth of this remark, who have read "Dream Land and Ghost Land," for, while the author manifests a commendable enthusiasm for the *Spiritism* of history, it is never exercised at the expense of good sense or philosophic consistency. We hope to see a reprint of it in this country, as a thorough study of the work could not fail of doing good to all interested, be the student old or young. The Spiritualist may think he does not need the aid of such books to elaborate his philosophy or sublimize his faith, as the one lovingly demonstrates the truth and unfolds the beauty of the other, but a larger and more comprehensive survey of the philosophy of life, and the wisdom of discipline and culture, will so sober his enthusiastic admiration, and chasten the devotion he feels for his new faith, as to take away every phase of exclusiveness from his unfoldings, that in his internal and most sacred nature he may feel "God is all in all" in the past manifestations of his love, as in the present exhibitions of His wisdom and power. To know this—feel this—and live it—is the great purpose of life's culture and discipline, and any thing that contributes to that end is henceforth sacred.

In what way and how far the publication of this little work can contribute to that end, we will not attempt to judge, but the following explains Mr. Hood's purposes in giving the work to the public and the ends to be gained by a conscientious study of its pages:—

"If our book has the influence it was intended to have, it will awaken in doubters and in skeptics some ideas that may guide to the conclusion that all the histories we have read are not illusory, that they have a reality about them attesting the reality of the world whence they came; and thus those who sneer at all the ideas of a world of Spirits, and believe that in dying all dies, may find that resurrection voices rebuke the fallacies of their darkened intelligence, although we indeed despair of effecting any conviction in the mind, if instead of a veritable voice, we presented the form of one who had arisen from the dead."

SPIRITUALISM IN NEW HAVEN.

Those acquainted with the theological character and surroundings of New Haven, may think it one of the last places to attempt the planting of so liberal and Catholic a philosophy as Spiritualism; but if nothing was attempted in this world until all things seemed to favor the enterprise, it is more than probable progress would be much more tardy than it is. Be this as it may, an effort is being made to present the facts and phenomena of Spiritualism to the inquirers of New Haven—Mrs. Lines being the Medium. It seems from a "circular" before us, that an Association has been formed and rooms engaged, that the Spirits may be the better able to work for the "benefit" of "both mind and body."

To aid progress, we give the following letter, in hope it may find its way to some reader, who, having sympathy for practical Spiritualism, may be induced (if able) to give this infant movement the helping hand. It should be directed to Mrs. LINES, Wilcox Building, Union street, New Haven, Conn:—

NEW HAVEN, July 28.

FRIEND TOOMEY: Sir—Having within a few months become a convert to the doctrine of Spiritualism, I am led to address a few lines to you, in the hope of contributing my mite to assist the great cause in this dark and undeveloped city. Doctor Mayhew has been with us, and from him you have probably learned something with regard to the state of affairs here. His visit has left an influence which I feel anxious should not be suffered to expire; and if there should be any opportunity for you to send any one here, whose sole aim is to labor for the cause, I hope you will do so. I sincerely hope that if there are any Mediums travelling this route, they will be impressed to stop. We very much need a good demonstrating Medium—the people must have something which can be seen, it is so hard to reach the feelings, owing to the encrusted state of the outward man. Mrs. Lines has been laboring here alone in the field since last winter, and truly, may it be said, that she has been a faithful laborer, suffering many persecutions and more privations than many would have done, and it has not been without its fruits—many have been brought to investigate through her influence, and are now rejoicing in the light of truths which they had been told were the "hidden things which was not to be revealed to them." Although her mission has been one of dark discouragements, she will surely be rewarded. I have been acquainted with Mrs. L. for several years, and it was through her influence that I was led to examine the subject. She is a faithful and self-denying disciple, and deserves to have more assistance in the field than she does. Her business is not sufficient to meet her expenses, and she often wonders why she is kept here. Through the efforts of Mr. H. S. Banning, rooms have been opened on a small scale, with the little means that could be raised. The rooms are very commodious and pleasant, to which is attached a large hall, which can be hired at any time. We must have assistance from abroad, or the effort will fail, although it is acknowledged by all friends to the cause, that these rooms are just what has been needed, still the Spiritualists do not unite their efforts to sustain it. If they all felt as I do, they would have no stone thrown. If I was blest with pecuniary means, with my present feelings, the cause would flourish I know. Hoping it may be in your power to aid us in some way, I subscribe myself, A Friend to Progression,

MRS. M. F. THOMPSON.

"EVA'S CIRCLE."—As Mrs. Anna Leah Brown, the Medium, has left the city for a few weeks, there will be no meeting of "Eva's Circle" on next Saturday evening. But on the following month, from that date, the next regular meeting will be held, when it is hoped all the members will be present.

A NEEDLE EXTRACTED FROM A WOMAN'S LEG BY A SPIRIT MEDIUM.

A correspondent of the Cincinnati Gazette, a Daniel Gano, furnishes the following account of a wonderful operation performed by a Spirit medium on the leg of a woman in that city:

"Mrs. Marden, an inmate of my family, is well known to many persons here as an extraordinary and truthful test medium for rapping, table-moving, impression, possession, personation and speaking, and occasionally, lately, is permitted to see departed Spirits in her waking state. She sprained her ankle by having her foot turned on a small stone, just two weeks since, from which she suffered very much. A few days since, in a superior state under Spiritual influence, she encountered the presence of Dr. Bennet, who requested me to place my hand gently on her lame foot. She immediately writhed in such excruciating pain as to distort her features and cause her face to become flushed; she said the Spirits operating upon her foot was the cause of the pain in the foot and ankle; it, however, soon subsided in the foot, and was followed by very severe aching and pain in the calf of the leg, which seemed unaccountable to us all; it was somewhat relieved by the application of cold water and gentle passes of the hand often wet with cold water. On Saturday morning last she sent for Mr. Gano and myself, and told us that in her natural waking state she saw the Spirits of my father, Gen. Gano, and Dr. Bennet standing near her bed; the mosquito bar intervening, she did not at first recognize them, and they soon came round and nearer to her, and she was impressed that they had something to communicate, and asked us to sit with her. We took her hands and she soon passed into the Spiritual or superior state, and she said: Your father and Dr. Bennet are here with us. We waited for a communication from them, when soon, through the medium, our father's Spirit gave us some very important and encouraging communications, and alluded to matters known only (in this sphere) to myself, and in relation to which I had great anxiety, and then said he would answer our questions, which he did most satisfactorily, and greatly to our astonishment and gratification. She then said Dr. Bennet wishes Mr. Gano to put his hand on the ball of the foot near the toes, where there is a small callous ridge, (which was found to be there). The Spirit doctor then said: There is in the calf of the lame leg a piece of No. 7 needle—she showing it to be about half an inch long; that it had entered her foot at that point where it was callous a long time ago; that they were moving it up by magnetism; and he said it would come out, and pointed to the place by putting her finger on the precise spot, on the right side and upper part of the calf of the limb, below the knee, and told us it would come out day after to-morrow (Monday) morning. He directed us to continue to apply cold water to it with the hand, and said there is much electricity in water thus applied, and will assist in moving it; and we are trying to prevent its passing into her knee; we were also directed not to let the medium know anything that had been told to us about it. She has not been permitted to remember what she sees or says under Spiritual influence yet, for a special purpose of Spirits controlling her, but soon they would allow her to remember what she had seen and heard, and enjoy it in the natural waking state. Several times after this, in a normal state, she said she felt something creeping up the side of her limb, like the moving of an insect or worm, and asked to have the bandage removed to find it; but none was there, and at times the creeping sensation was accompanied with an aching and sharp creeping pain, and, although very sensitive to the touch, showed neither soreness, redness, irritation nor inflammation.

"On Monday morning at six o'clock, (the time named by the Spirit) the piece of No. 7 broken needle, over a half-inch long, showed itself and was extracted at the precise point in the limb, and exactly as to length and size, described by the Spirit through the medium.

"I have the piece of needle, which is quite dark from corrosion, and it corresponds exactly as to size and length as described by the Spirit through the medium."

"The medium says she remembers to have stepped on something pointed several months since, and supposed it was a tack, but had no idea anything was in her foot or limb until she took it out as described, and as witnessed by several, although she sometimes felt a slight pain on stepping upon anything that pressed the callous ridge on the foot, which she thought was a common corn forming."

TOLERANCE AND PROGRESS.

It may be for the interest of Sectarianism, that certain names in the world's theology, philosophy, and literature, be kept in the popular halls, to which the intolerance and superstitions of our ancestors had consigned them, but the Spirit of our age seems to be emancipational, and we shall hope that ere long, the most conservative will see the propriety for granting a general pardon. If they do not, however, the world will get on without it, for it is very evident the rising generation have opinions of their own, as to the merits of some of these heretofore condemned characters.

The following which we clip from the Boston Post's report of the "Commencement at Harvard," may suggest the propriety of these reflections to the reader, for if our institutions of learning tolerate such sentiments, or permit their publication on commencement days, it will not be long before public opinion will be altered, and that for the better.

"Mr. Edward Augustus Gibbons, of Boston, read a very excellent essay, entitled 'Modern views of Mahomet,' which showed the injustice done by a great man by modern prejudice, and said Mahomet's teachings were more in accordance with the teachings of Jesus than those of his so-called followers."

The reader to appreciate this *item*, should be acquainted with the general estimate made of Mahomet, prior to the delivery and publication of Thos. Carlyle's lectures on "Hero Worship," in which he does justice to a "truly great," but much abused man.

PIC-NIC EXCURSION.

We are requested to say that the Spiritualists of this city and vicinity will have a general Pic-nic excursion on TUESDAY, August 21st. The grounds selected for the occasion are in West Flushing, near the Race Course. The friends will proceed by the steamboat Island City to the terminus of the Flushing Railroad on Newtown Creek, and thence take the cars the remainder of the way. The boat starts from Fulton market at 8 and 10 o'clock, A. M., and 1 o'clock, P. M., and the cars will return at 4 and half-past 6 o'clock, P. M. Tickets, at 25 cents each, for the passage there and back, may be procured on board of the boat. Further particulars relative to the arrangement, etc., will be stated in our next issue. All Spiritualists who can make it convenient, are cordially invited to be present on the occasion, which, it is confidently believed, will be a pleasant and profitable one.

N. B.—It has been given out in two or three Circles that this excursion would take place on Monday, 20th, but it has been concluded, for two or three reasons, to change the appointment to TUESDAY, as above.—*Spiritual Telegraph*.

WHAT I SAW AT MISS SEABRING'S.

Last Thursday evening, I paid a visit to Miss Seabring's Rooms, 371 Broadway. A few of us joined in the Circle, when the following interesting facts occurred. In a few minutes the medium was deeply entranced, and became unconscious until the close. She then personated accurately the daughter of a gentleman sitting next to her on the left. The father took out his watch, when she exclaimed, "pretty," "pretty," the very words his daughter used to say. The child was three years old, and died last Christmas. The conversation all through was most childlike. This little Spirit was then used by our Spirit friends, and told us what she saw. She pointed to another gentleman, and laughed, as she saw a very interesting child playing with him and touching his hair and arm. The hand on the head he said he felt. The description she gave was perfect. She then pointed to me, and said, I see a gentleman by you; hair the same as your own; medium height; he has blue eyes. I said, no doubt it is father. She nodded assent. I then said, prove your identity. She then put her hand to my vest, and wanted something. I had his watch on. She then put her hand up and down my leg, and at last reached below the knee, and put her hand round it. He was used to wear large top boots. She then extended her arm and bent her finger, signifying that he used to sport, which was the fact. She then put her hand to her head and said, there is something curious about his hair, and her hand then took hold of it in the centre. Father used to wear his hair after the fashion of the old Methodist preachers, i. e. a portion brushed up in the centre. I believe that was the Spirit of my father presenting those things before that little Spirit, that I might know it was him. I should have said, she first saw him praying over me. He was a deacon of a Congregational church, and a very excellent man. These things presented by him were not thought of by me, or expected in any way, so that it could not be a reflection of my own mind. They were the best proofs I ever had. I would take this opportunity of speaking a word for the medium. I have not seen a better medium, all things considered, during my investigation, which has been two years and a half. She can prove that Spirits do come to us, and talk to us face to face. May she be well rewarded as she deserves to be.

Respectfully yours, WALTER ABBOTT.

PREPARING FOR HIS EXIT.

The reader may be surprised on perusing the following, for, notwithstanding we talk much of originality, very few have the courage to look an original man in the face, much less *genius* to live an original life. We give place to the following, therefore, in hopes it may stir the dull and hollow monotony that gathers round most thought that associates itself with the Tomb. We know of no good reason why there should be so much *form* and so little soul connected with the last duties humanity performs for the departed. That it is so, however, is too obvious to need comment; but were there any doubt of it, the fact that this plain, earnest friend finds it necessary to get his "Tombstone" ready, is all sufficient to condemn much of our present burial service.

Many may call this *eccentricity*, and think the Tomb rather too grave a subject for banter; but we incline to the opinion that our friend wished to impress us with the conviction, that Tombstones should tell the truth, and with his willingness to depart this life when the hour came, these minor details being attended to. In this age of individualism, however, we may expect soon to hear and see various manifestations of the reformatory Spirit in this department of custom, for there is so much childish superstition and rank hypocrisy at present connected with it, that reform is needed and must come. For the present, however, we shall conclude by letting our friend tell his own story.

GREENSBORO, HENRY CO., IND.,
7 mo. 26, 1855.

Respected Friend Toomey: I have procured a marble Tombstone for myself, engraved as follows:

SETH HINSHAW,
A PROGRESSIVE
SPIRITUALIST.
BORN,
2d mo. 14, 1757.
Left the Mortal body, ———.

The date of the time of my leaving the body is left to be added after I am gone. I have it standing up in my store, in plain view. When people ask me why I procure it beforehand, I tell them I delight in looking at it, and moreover I fear if I leave it for others to procure after I am gone, they might not get it right; perhaps they would omit the *Progressive Spiritualist*, or they might have it to say, died at such time; and I do not like the word die, for I never expect to die, but I shall leave the mortal body.

SETH HINSHAW.

CANDID AND HONORABLE.

The following statement of the views of Spiritualists, we find in the columns of the Springfield Republican, the most widely circulated and influential paper in Western Massachusetts. It contrasts most creditably with the illiberal and contemptuous expressions and foul misrepresentations, of some of our metropolitan journals. With the exception of being considered a "regularly organized religious sect"—a position to which Spiritualists in general do not aspire—we have little fault to find with this presentation:—

"Spiritualists, who may now be regarded as one of the regularly organized religious sects, can hardly be said as yet to have any creed besides the belief in intercourse with Spirits of the departed. They are, however, pretty generally agreed in one leading idea, which will, doubtless, form the nucleus of their future creed. It is that, besides God, no other being is absolutely good or evil, but all creatures, in all spheres of life, are in a state of development and progress towards perfection, still on the whole ascending. Death, they believe, effects no other change than a release from the earthly body and the location of the Spirit in circumstances more favorable to growth and discipline than those of the present life. They do not profess to receive religious doctrines on the authority of Spirits, and the chief advantage they claim for Spiritual intercourse is, that it furnishes evidence, almost or quite amounting to demonstration, of the immortality of the soul. They consider the manifestations of the present day identical in character and object with those recorded in the Bible, and claim that Spirits enable persons under their influence to work cures of disease, that would once have been considered miraculous. In regard to the Bible and its inspiration, the views of Spiritualists differ as widely as those of the other sects. It is not unjust to them to say, however, that they incline to the view of inspiration which excludes the orthodox idea of infallibility. They recognize the Bible as mainly true, and authoritative, because true; but many of them talk freely of its errors and mistakes. Like all sects, their first aim, in which they now are, is one of war against other sects. When they grow large and respectable, they will form treaties of comity with their neighbors, and enter upon the era of devotion and quietude. As no sect ever before grew so rapidly, they will probably constitute the militant branch of the church only for a brief period."—*New England Spiritualist*.

CLAIRVOYANT MEDIUM, IN DETECTING DISEASE AND OPENING THE EYES OF THE BLIND.

The following will illustrate what was said last week, touching the efficacy of Clairvoyant examinations, when all else fails, and suggest the propriety of saving much time, money, and pain, by curing the disease on the shortest notice, and at the smallest possible expense. We hope for an increase of mediums in this department of Spiritism, in that the medical as well as the theological schools are avowedly defective in principles and method of cure. This is not an assumption of ours but the conclusion of thousands, whose painful revelations have long since been given to the public.

The wonderful cures effected by Mrs. Mettler are so well and generally known, that the following will only remind the reader of her continued success and usefulness. Yet, there are thousands on the side of the Spiritual family, who are suffering from disease, which might and would be cured, did prejudice prevent them from consulting a Clairvoyant or Spirit medium. If men and women, however, will sacrifice their good sense on the altar of custom or prejudice, they must and will see the consequences, for it is true now as in the days of Jesus, "as thy faith, so shall it be unto thee."

From the Hartford Times.

MR. EDITOR: On the 15th of February, 1851, in consequence of contracting a severe cold, following intense application to business, a severe inflammation of the eyes supervened, generally termed ophthalmia. Residing in Dayton, Ohio, I procured the medical services of Dr. Wigand of that place, a physician of the homoeopathic school, and continued under his treatment three months. Under his direction I was somewhat benefited, and by him discharged as cured. I then made a visit to Massachusetts, to visit my friends before resuming my business (that of civil engineering). While in Boston, a severe relapse took place, and a high state of inflammation supervened, to such an extent as to nearly deprive me of sight. I again resorted to the homoeopathic practice, under the treatment of Drs. Wesselheft, Sawyer and Gregg of Boston, whose prescriptions I followed for three months, during which time my eyes continued to grow worse, and at the end of that period I was nearly blind.

At this date, by the advice of friends, I consulted Dr. Dix, of Boston, (allopathic), under whose treatment I continued fifteen months, he pursuing the usual routine of allopathic treatment in case of this kind—blistering, cupping, and active purgation, with colchicum and Croton oil. During the first six months, while under his treatment, I was somewhat relieved, the inflammation having partially subsided from the thorough depletion; which I had been subjected, so that I was able to read some, but still laboring under great debility of those organs. Dr. Dix, considering that the inflammation had pretty much subsided, gave as his opinion that the weak condition of my eyes was owing to the long continued and active inflammation, the vessels becoming engorged so as not to be able to perform their wonted functions; and to remedy this he recommended the separation of the vessels—which separation is performed by dividing the conjuncture, and with a pair of forceps drawing out the trunk of the vessels which cross it, then dividing or severing them with a common surgeon's knife. This, the Doctor assured me, would restore my sight. After much hesitation, I last submitted to the painful operation, and I shudder to think of it.

Before the operation I was able to see tolerably clear, and read some. Ten days subsequent to the murderous process, inflammation again supervened, I was totally blind. The Doctor seeing the result of the first, declined a second operation. Under his continued promises, and my hope of relief, I continued under his treatment a period of nine months longer, without any alleviation, but possible aggravation of symptoms; at the end of which time, I was coolly informed that so great a disorganization had taken place, that in his opinion, I should never be able to see again.

At this period, becoming completely disheartened, as well as disgusted with all medical practice, and hearing of the reported cures through the instrumentality of that "friend of humanity," J. M. Spear, of Boston, I applied to him for relief. His examination of my case, purporting to be made under Spiritual influence, gave apparently a very fair description of my condition as it then existed. I followed his prescriptions for about three months with considerable relief. At that period his engagements prevented his further attention to me when by the advice of friends I resorted to the Botanic practice, under Dr. Dillingham, of Boston, whose prescriptions I followed for several months without any lasting benefit. At that period, Dr. 1853, having, as I supposed, exhausted all medical resources, and having entirely despaired of receiving any benefit from the existing systems of medical practice which I had thoroughly tested, yet having a firm, unshaken faith that some remedial means would yet be found which would afford relief—I abandoned all treatment, waiting patiently for the door to be opened which would afford me remedial aid. In June, 1854, by the kind advice and aid of A. J. Davis, I was induced to apply to Mrs. Mettler, of this city, who made an examination of my case, which to me was highly satisfactory—as she traced with a wonderful power and knowledge the history of my case from the commencement to the present time, with an accuracy and familiarity which to me was really astonishing—stating to me facts and circumstances which had occurred during my sickness, and which were only known to me by tracing the disease's causes, the main of which she stated was a scrofulous diathesis from the beginning.

She awakened in me a gleam of hope by assuring me that in my then deplorable condition, relief was probable, and a cure was possible. It is no less to say that her assurance caused me much aid in no small degree by the wonderfully correct examination and description of my case. She further assured me that during my convalescence would be subject to occasional relapses, from each of which I would recover and be in a better condition than when I entered it, which prediction has been singularly fulfilled. It is now one year since I commenced the use of the remedies and means which she prescribed, and as the result I find myself almost entirely restored to soundness of health and restoration of sight. I can therefore truly say that "whereas I was once blind, I now see." In grateful remembrance for the great benefit which I have received at her hand, I make this voluntary statement as due to her, as well as to direct the suffering to a trial of her remarkable skill in curing disease. Her examinations are wonderfully and surprisingly correct; and although a large majority of those who apply to her are in a situation similar to mine, having exhausted all the other medical means, yet I am confident, even those cases which seem apparently hopeless, her power and skill promise relief, and in many cases perfect cure; and I further firmly believe the success which has attended her extraordinary practice, is not a parallel in the annals of medicine, and conclusion, I would say to all suffering from disease and daughters of humanity, "go thou and do likewise."

EPHRAIM E. POTTER.

Hartford, July 10, 1855.

(From the Liberator.)

WATCHING ANGELS.

Wrapped in the silence of the brooding night,
The mortal on his pillow calmly sleeping,
Sees not the land of angels, clad in light,
Around his couch their tireless vigil keeping.
Perchance his thoughts are wandering far,
A thousand shadowy forms his sense deceiving,
But in the world of all his fancy there,
A golden thread that angel-bands are weaving.

Perchance the slumberer feels intrusive care—
Deep in his heart some longing wish is waking;
Perchance his soul is drooping in despair,
His forehead on his pillow wearily reclining,
But there the angels shed the light of love,
The dark cloud now no more is mantled o'er him;
He sees the ladder reach him from above,
And sees the angels who to heaven restore him.

Haply the slumberer in a fever dream
Suffers unconscious, ever restless turning,
While through his veins the life-supporting stream
Courses in lighted fire, its channels burning.
Then are the visionless hands laid on his brow,
The pure life-essence in his frame distilling,
Coursing its force favored part and frame filling,
The temple of the soul with pleasure filling.

But most of the watching angels guide the thought—
If in the mortal's heart a wrong is lurking,
Soon by the pure and sweet influences brought,
He sees his wrong as in a magic mirror.
He sees the end where leads his tortuous path,
His darkness and its danger, and, awaking,
He finds within his soul a holier faith,
And turns with willing heart, his sin forsaking.

Thus does God guard his children, whether laid
In all unconscious slumber upon the pillow,
Or wandering wildly far from mortal aid,
Upon the waste, the mountain, or the billow.
No one is left unguarded on his way,
Thoughts of his passions all are wildly driven;
Aye at the helm is He, whose waves obey,
Who guides his bark, and moors it in the haven.

THEY ARE GONE.

BY CHARLES W. DENISON.

To their fair old homes in the sunny clime,
Where the warm winds through the vines keep time,
And the great Spirit sits on the clouds asleep,
They are gone!

Where the wild Atlantic billows shock,
Dashes its spray on Plymouth Rock,
All scattered and torn, like a hunted flock—
They are gone!

Where Niagara's pealing thunder wakes
The regal sleep of the mighty lakes,
To the silent wilds of the prairie breaks—
They are gone!

Where the eagle Alleghenies stand,
By the shores of the great Valley land,
To Baltimore's Gulf and Pacific strand—
They are gone!

But their Spirits are hovering around us still;
They linger near and they ever will—
And never, from river, or valley, or hill—
They are gone!

Florence Heights, on the Delaware.

REMARKABLE ILLUSTRATIONS OF WOMEN AND PROPHECY.

But the most remarkable of these desert superstitions, as suggested by the mention of Lord Lindsay, is one which that young gentleman, in some place which we cannot immediately find, has noticed, but which he only was destined by a severe personal loss immediately to illustrate. Lord L. quotes from Vincent le Blanc an anecdote of a man in his own caravan, the companion of an Arab merchant, who disappeared in a mysterious manner. Four Moors, with a retinue of 100 ducats, were sent in quest of him, but came back *re infecta*. "And 'tis uncertain," adds Le Blanc, "whether he was swallowed up in the sands, or met his death by any other misfortune; as it often happens, by the relation of a merchant then in our company, who told us, that two years before, traversing the same journey, a comrade of his, going a little aside from the company, saw three men who called him by his name; and one of them, to his thinking, favored very much his companion; and, as he was about to follow them, his real companion calling him to come back to his company, he found himself deceived by the others, and thus was saved. And all travellers in these parts hold, that in the deserts are many such phantasms seen, that strive to seduce the traveller." Thus far it is the traveller's own fault, warned as he is continually by the extreme anxiety of the Arab leaders or guides, with respect to all who stray to any distance, if he is duped or enticed by these phantasms: though, in the case of Lapland dogs, who ought to have a surer instinct of detection for counterfeits, we know from Sir Capel de Brooke and others, that they are continually wiled away by the wolves who roam about the nightly encampments of travellers. But there is a secondary danger, according to the Arab superstition, awaiting those whose eyes are once opened to the discernment of these phantasms. To see them, or to hear them, even where the traveller is careful to refuse their lures, entails the certainty of death in no long time. This is another form of that universal faith which made it impossible for any man to survive a bodily commerce, by whatever sense, with a Spiritual Being. We find it in the Old Testament, where the expression, "I have seen God and shall die," means simply a supernatural being; since no Hebrew believed it possible for a nature purely human to sustain for a moment the sight of the Infinite Being. We find the same faith amongst ourselves, in case of *happylanger* becoming apparent to the sight of those whom they counterfeited, and in many other varieties. We modern Europeans, of course, laugh at these superstitions; though, as La Place remarks, (*Essai sur les Probabilités*), any case, however apparently incredible, if it is a recurrent case, is as much entitled to a fair valuation as if it had been more probable beforehand. This being premised, we, who connect superstition with the personal result, are more impressed by the disaster which happened to Lord Lindsay, than his lordship, who either failed to notice the *reus* between the events, or possibly declined to put the case too far forward in his reader's eye, from the solemnity of the circumstances, and the private interest to himself and his own family, of the subsequent event. The case was this:—Mr William Wardlaw Ramsay, the companion (and we believe relative) of Lord Lindsay, a man whose honorable character, and whose intellectual accomplishments speak for themselves, in the posthumous memorabilia of his travels, published by Lord L., had seen an array of objects in the desert, which facts immediately succeeded demonstrated to have been a mere ocular *lusus*, or (according to Arab notions) phantoms. During the absence from home of an Arab sheikh, who had been hired as conductor of Lord Lindsay's party, a hostile tribe (bearing the name of Talleheens) assaulted and pillaged his tents. Reports of this had reached the English travelling party; it was known that the Talleheens were still in motion, and a hostile encounter was looked for for some days. At length, in crossing the well-known valley of the *Wady Araba*, that most ancient channel of communication between the Red Sea and Judea, &c., Mr Ramsay saw, to his own entire conviction, a party

of horse moving among some sand-hills. Afterwards it became certain, from accurate information, that this must have been a delusion. It was established, that no horsemen could have been in that neighborhood at that time. Lord Lindsay records the case as an illustration of "that spiritualized tone the imagination naturally assumes, in scenes presenting so little sympathy with the ordinary feelings of humanity;" and he reports the case in these pointed terms:—"Mr. Ramsay, a man of remarkably strong sight, and by no means disposed to superstitious credulity, distinctly saw a party of horse among the sand-hills; and I do not believe he was ever able to divest himself of that impression." No—and, according to the Arab interpretation, very naturally so; for, according to their faith, he really had seen the horsemen; phantom-horsemen certainly, but still objects of sight. The sequel remains to be told—by the Arabian hypothesis, Mr Ramsay had but a short time to live—he was under a secret summons to the next world. And accordingly, in a few weeks after this, while Lord Lindsay had gone to visit Palmyra, Mr. Ramsay died at Damascus.

This was a case exactly corresponding to the Pagan *nympholepsy*—he had seen the beings whom it is not lawful to see and live. Another case of Eastern superstition, not less determined, and not less remarkably fulfilled, occurred some years before to Dr. Madden, who travelled very much in the same route as Lord Lindsay. The doctor, as a phrenologist, had been struck with the very singular conformation of a skull which he saw amongst many others on an altar in some Syrian convent. He offered a considerable sum in gold for it; but it was by repute the skull of a saint; and the monk with whom Dr. Madden attempted to negotiate, not only refused his offers, but protested that even for the doctor's sake, apart from the interests of the convent, he could not venture on such a transfer: for that, by the tradition attached to it, the skull would endanger any vessel carrying it from the Syrian shore—the vessel might escape, but it would never succeed in reaching any but a Syrian harbor. After this, for the credit of our country, which stands so high in the East, and should be so punctiliously tended by all Englishmen, we are sorry to record that Dr. Madden (though otherwise a man of scrupulous honor) yielded to the temptation of substituting for the saint's skull another less remarkable from his own collection. With this saintly relic he embarked on board a Grecian ship; was alternately pursued and met by storms the most violent; larboard and starboard, on every quarter, he was buffeted; the wind blew from every point of the compass; the doctor honestly confesses that he often wished this baleful skull back in safety on the quiet altar from which he took it; and finally, after many days of anxiety, he was too happy in finding himself again restored to some Oriental port, from which he secretly vowed never again to sail with a saint's skull, or with any skull, however remarkable phrenologically, not purchased in an open market.

Thus we have pursued, through many of its most memorable sections, the spirit of the miraculous, as it moulded and gathered itself in the superstitions of Paganism; and we have shown that, in the modern superstitions of Christianity, or of Mahometanism, (often enough borrowed from Christian sources) there is a pretty regular correspondence. Speaking with a reference to the strictly popular belief, it cannot be pretended for a moment that miraculous agencies are slumbering in modern ages. For one superstition of that nature which the Pagans had, we can produce twenty. And if, from the collation of numbers, we should pass to that of quality, it is a matter of notoriety, that from the very philosophy of Paganism, and its slight root in the terrors of profounder mysteries of Spiritual nature, no comparison could be sustained for a moment between the true religion and any mode whatever of the false. Ghosts we have purposely omitted, because that idea is so peculiarly Christian, as to reject all counterparts or affinities from other modes of the supernatural. The Christian ghost is too awful a presence, and with too large a substratum of the real, the impassioned, the human, for our present purposes. We deal chiefly with the wilder and more aerial forms of superstition; not so far off from fleshly nature as the purely allegoric—not so near as the penal, the purgatorial, the penitential. In this middle class, "Gabriel's hounds"—the "phantom ship"—the gloomy legends of the charcoal burners in the German forests—and the local or epichorial superstitions from every district of Europe, came forward by thousands, attesting the high activity of the miraculous, and the hyperphysical existence, even in this generation, wheresoever the voice of the people makes itself heard.

"But in Pagan times, it will be objected, the popular superstitions blended themselves with the highest political functions, gave a sanction to national counsels, and oftentimes gave their starting point to the very primitive movements of the state. Prophecies, omens, miracles, all worked concurrently with senates or princes. 'Whereas in our days,' says Charles Lamb, 'the witch who takes her pleasure with the moon, and summons Beelzebub to her Sabbaths, nevertheless trembles before the beadle, and hides herself from the overseer.' Now, as to the witch, even the horrid Canidia of Horace, or the more dreadful Erichtho of Lucan, seems hardly to have been much respected in any era. But for the other modes of the supernatural, they have entered into more frequent combinations with state functions and state movements in our modern ages than in the classical age of Paganism. Look at prophecies, for example. The Romans had a few obscure oracles afloat, and they had the Sybiline books under the State seal. These books, in fact, had been kept so long, that like Port wine superannuated, they had lost their flavor and body. On the other hand, look at France. Henry the historian, speaking of the fifteenth century, describes it as a national infirmity of the English to be prophecy ridden. Perhaps there never was any foundation for this as an exclusive remark; but assuredly not in the next century. There had been with us British, from the twelfth century—Thomas of Erildone in the north, and many monkish local prophets for every part of the island; but latterly England had no terrific prophet, unless indeed Nixon of the Vale Royal in Cheshire, who uttered his dark oracles sometimes with a merely Cestrian, sometimes with a national reference. Whereas, in France, throughout the sixteenth century, every principal event was foretold successively, with an accuracy that still shocks and confounds us. Francis the First, who opens the century (and by many is held to open the book of modern history, as distinguished from the middle or feudal history, had the battle of Pavia foretold to him, not by name, but in its

results—by his own Spanish captivity—by the exchange for his own children upon a frontier river of Spain—finally, by his own disgraceful death, through an infamous disease conveyed to him under a deadly circuit of revenge. This king's son, Henry the Second, read some years before the event, a description of that tournament, on the marriage of the Scottish queen with his eldest son, Francis II., which proved fatal to himself, through the awkwardness of the Comte de Montgomery and his own obstinacy. After this, and we believe a little after the brief reign of Francis II., arose Nostradamus, the great prophet of the age. All the children of Henry II. and of Catherine de Medici, one after the other, died in circumstances of suffering and horror, and Nostradamus pursued the whole with ominous allusions. Charles IX., though the author of the Bartholomew massacre was the least guilty of his party, and the only one who manifested a dreadful remorse. Henry III., the last of the brothers, died, as the reader will remember, by assassination. And all these tragic successions of events are still to be read more or less dimly prefigured in verses of which we will not here discuss the dates. Suffice it, that many authentic historians attest the good faith of the prophets; and finally, with respect to the first of the Bourbon dynasty, Henry IV., who succeeded upon the assassination of his brother-in-law, we have the peremptory assurance of Sully and other Protestants, countersigned by writers both historical and controversial, that not only was he prepared, by many warnings, for his own tragical death—not only was the day; the hour prefixed—not only was an almanac sent to him, in which the bloody summer's day of 1610 was pointed out to his attention in bloody colors; but the mere record of the king's last afternoon shows beyond a doubt the extent and the punctual limitation of his anxieties. In fact, it is to this attitude of listening expectation in the king, and breathless waiting for the blow, that Schiller alludes in that fine speech of Wallenstein to his sister, where he notices the funeral knells that sounded continually in Henry's ears, and above all, his prophetic instinct, that caught the sound from a far distance of his murderer's motions, and could distinguish, amidst all the tumult of a mighty capital, those stealthy steps."

When such remarks as these occur in a great and eminent journal in our age, it may be plainly seen that Ghostly lore is not extinct.

(Concluded.)

From the Spiritual Telegraph.

FOREIGN CORRESPONDENCE.

SPIRITUALISM IN ENGLAND.

LONDON, July 11, 1855.

DEAR SIR: Three months ago, when it was first announced that three mediums were on their way to London, it was expected by the friends of Spiritualism here that there would be a renewal of the old excitement created by the visit of Mrs. Hayden in 1852. Mrs. Hayden has come once more and returned to the States, without being noticed by the Press. Mr. Hume has been here for three months, and the great vehicle of public instruction is equally silent respecting him. But then it was his expressed wish that his name should not be mentioned in print; and, so far as my observation goes, his wish is gratified, for I have never yet seen his name in any English book, pamphlet, or periodical. Emma Jay is still among us; but except among a few private friends, who highly appreciate her many excellent qualities, independent of her mediumship, the English may be said to be ignorant of her presence in London.

Two attempts have been made to collect a public audience to hear her; but they have both failed. It is possible that not sufficient money was spent in announcing her discourse. But money cannot be spent unless it is subscribed. About £12 were spent upon two public appearances, and only £7 12s. 6d. returned. The loss is but a trifle; the public indifference is not. The second meeting satisfied all present that it was not expedient that any other attempt should be made. The audience was captious and fretful, but not rude.—There was a dissatisfaction evinced, arising chiefly from an ignorance of the Spiritual phenomena.—Some appeared to have come expecting to see what they called tangible demonstrations. One wanted to know the name of the Spirit that spoke through her; another wanted to consult a Spirit through her; and thus through the childish curiosity of well-disposed persons, unacquainted with the movement, a scene of gentle confusion arose which disturbed the proceedings. The speaking mediums are not adapted for the beginning of the movement, unless they come in more argumentative style, and with more matter-of-fact illustration than can be expected from them. The matter-of-fact argumentative oratory belongs to our own logical humanity, and therefore is not becoming a disembodied Spirit; and to my mind it would appear less genuine inspiration than the style in which Emma addresses us. But then I am previously convinced of the genuineness of the Spiritual movement by other means—not by Miss Jay's oratory. And were I not convinced by other means, I believe I should just act as the disaffected of her audience acted, by expressing my doubts. I therefore do not blame them. Indeed I expected or feared a greater confusion, as the result of an attempt to introduce a novel question to the public with so little demonstrative evidence.

Miss Jay speaks well: all admire her fluency, calm self-possession and power of expression, and her graceful delivery. She is sometimes richly eloquent; but she is not argumentative. She breaks down in argument—that is, she falls into her more natural style of declamation and metaphor before she has brought the argument to its close. It seems to melt in her mouth. It never has full utterance; and thus a doubt is left respecting its tendency and sometimes even respecting its meaning. Her words are suggestive; they are often poetically beautiful, but they are seldom definite. But men very naturally want the definite in a new doctrine, and cannot be satisfied without it. Hence the struggle that all revelations have had with the men of the age in which they came; for they are indefinite by nature, and to this day their indefiniteness is the cause of the sectarianism to which they gave birth.

It is of no use to blame the English. All men are alike. Consider that we have no medium of any value accessible to the public. Consider that we have only had one American rapping medium for all England, and then say what the United States would have done with no more. Consider, also, that your political press is nearly as dumb as our own upon the subject, surrounded though it is by mediums innumerable, and then you will not wonder that so little is said in England about it, but rather so much. There is no unwillingness to inquire here, but there is a want of means. I know several persons in England, anxious for a *seance* with Mr. Hume, who have written to him on purpose, and have not even received an answer to their letters. Mr. Hume is in bad health, and may

by those who know him be excused. But when those who do not know him are thus defeated in their attempts to investigate, they cannot be blamed for not investigating. One of our most distinguished poets wrote to me a few weeks ago for Mr. Hume's address. I gave it him, but told him at the same time that perhaps an answer would not be received to a letter addressed to him. I have always found Mr. Hume civil to myself, and I do not mention these facts to his disparagement, but in justification of the people. For if it is so very difficult for those who are willing to pay for small private *seances* to procure them, how much more difficult must it be for the public at large! Indeed it is an impossibility. The mediums are not sent to the public at all, but to the favored few. What wonder, then, that the public are unprepared for speaking mediumship, when they have not gone through the preparatory school of the physical demonstrations?

However, there is a sunnier side of the subject to look at. Amid clouds there is hope; and I for one am not an admirer of sunshine without clouds. No Egyptian climate for me—no perpetual tyranny, even from the sun. A cloudless sky is itself an Egypt; a sunless sky is perhaps no worse; a little of the blue is always refreshing amid the gloom; and we have it. A few are gratified, astonished and convinced by Mr. Hume's demonstrations.—Some of these are distinguished men. Some are astonished without expressing conviction; and some say it is astonishing, but that it is absurd to suppose it is done by Spirits. They think they will find it out. Some have got a new phrase, which they think throws light on the subject. They talk of a "projection of the will," and seem to think that this will explain everything. I prefer Aladdin's lamp; and the suspicion is that Hume has got an old lamp that he rubs. Sir Edward Bulwer thinks the Spirits are fairies. I have no objection to this idea to begin with. It is Spiritual, and admits of individual intelligence. He does not see enough of intelligence to admit the humanity of the Spirits. He is looking for classical taste and the unities, I suspect. He will not find them. The sibilants are better types of Spiritual mediums than poets are. The leaves are still *membra disjecta* (scattered members), and ever will be till the gatherer comes, for "He that scattereth Israel will gather him and lead him as a shepherd doth his flock."

What Lord Brougham thinks I have no means of knowing. Probably he keeps his thoughts to himself. In his elevated position it is prudent sometimes to do so. Sir David Brewster and he together had a *seance* with Mr. Hume, and Sir David has had several. These men are therefore willing to probe the matter. They cannot be accused of indifference. Whether Sir David expected to find a confirmation of his old hypothesis of delusion or imposture, as expressed in the *North British Review*, I cannot say, but it is natural that he wished it. A man who has committed himself to an opinion, like Mr. Paston with his atheism, likes to see it verified. If he is confirmed in his old views, we shall have more on the subject. If not, we must wait till we see what he will do. But it matters not what great men think of such a subject. They are not the natural patrons of new revelations. They rise to distinction rather by following the times than preceding them. The men for posterity are not the men for to-day. The great men of the day are mortal, and soon forgotten, except in so far as they do precede and defy their age. What is of to-day in their shrouds and buries them in due time. What is of to-morrow is the immortality which they covet. But few have courage to go beyond to-day, even when they think beyond it. And men of no repute attain to that immortality which men of repute have not the courage to appropriate. I think there can be little doubt that the present movement toward Spiritualism will illustrate those who encourage it rather than those who do not. Even on philosophical principles, it is a movement required by the times, in the natural course of things, and as intelligible as the return of a planet or a comet in its orbit when it has reached its aphelion. History explains the necessity for it, and it will very soon throw light upon history. It will do more than Newton or Copernicus, or any of the physical philosophers ever did, for they labored only in the region of death, and left their disciples in the cheerless gloom of a faith without hope and a religion without a soul. But this gives hope to faith and a soul to religion, and is as high above science extracted from earth as the sunshine itself is above the earth-born clouds that it recreates.

I have no fear of it. But it must undergo many changes. It is like the path that the just, that shineth more and more as the day advanceth. It is encumbered with much rubbish at present, and tender feet cannot enjoy even the richest scenery when they walk upon stones. The way must be made clearer for the feeble and the irresolute. The navies must go out first and make the line; after that the public will travel freely. All this accords with the law of order. And much of that rubbish is real moral evil. There is evidently much division of opinion among Spiritualists, Israel is scattered, Judah is dispersed, and the tribes and families are even at war with each other. There is rivalry among mediums. They do not act collectively; they do not support one another and join forces. In my simplicity and ignorance, when I heard of this coming to London, I expected a compound force. I have been sadly disappointed. 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